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"CLOTHED WITH THE SUN" and OTHER EXTRACTS FROM NEW P.L.P. PUBLICATIONS

The 'Christ-sun' is born

The Mysteries of Antiquity were celebrated at various times of the year—in the spring, in the summertime, in the autumn, and at the winter solstice. But the greatest of these mystical celebrations, the greatest of the Mysteries, was that which was in the winter-time, when the sun had reached his southernmost point, and turning, began his return journey northwards.

Beginning with the winter solstice, on December 21st, these most sacred of the ancient Mysteries began. Therein were initiated certain men who had been chosen on account of having perfected a certain preliminary period of training: chosen to go through initiatory trials for the purpose of bringing into manifestation in the man the divine faculties and powers of the inner god.

Two weeks were passed in this cycle of training or of initiation; and on the 6th of January, later called Epiphany (a Greek word which means 'the appearance of a god'), celebrated even today in the Christian Church, came the supreme moment in the ancient crypts of initiation, when the aspirant, having successfully passed through the preliminary trials, was brought face to face with his own inner god.

If he withstood successfully the supreme test, he was suddenly suffused with splendor, with light which shone from him, so that he stood there radiating light like the sun. His face shone brilliantly; back of his head was an aureole of splendor, and he was said to be 'clothed with the sun.' This splendor is the Christ-light, called in the Orient the Buddhic Splendor, and is simply the concentrated spiritual vitality of the human being pouring forth in irradiation. The 'Christ-sun' was born.

—G. de Purucker: *Clothed With the Sun: The Mystery-Tale of Jesus the Avatāra*

On the Pathway Towards Becoming a Genuine Occultist

O my Brothers, unlock the divine in your own being! It is very easy to begin this effort. Aspire, forgive, love impersonally, control yourself, exercise your spiritual faculties, cultivate your intellectual powers, do good to others. But always learn to love, to love more, to love still more greatly, to love more grandly still; and let your compassion reach even to the stars in thought and in feeling. Then you are indeed on the pathway to the gods. You are becoming a genuine Occultist, and some day great powers will be yours and you will see the Vision Sublime — that vision which will enable you even while yet in the physical body to look within and beyond, and to see Truth face to face.

—G. de Purucker: *The Mahatmas and Genuine Occultism*

Tao-Teh-King—'Ancient Wisdom-Religion'

The word *Tao* is frequently translated by the Chinese Buddhists as *Bodhi* — Wisdom, Enlightenment. The word

Teh is rendered by them as Dharma — Duty, Virtue, Law, Religion. The Sanskrit compound *Bodhidharma* is commonly translated into English as Wisdom-Religion. *Tao-Teh-King*, then, means Wisdom-Religion. *King* (or *Ching*) as we have seen, means Canon or Classic. A synonym for classic is ancient, as classic in English can be either a noun or an adjective, and in Chinese "there are no parts of speech: any word without change can do duty for any part of speech." Therefore *Tao-Teh-King* can be literally translated as 'Ancient Wisdom-Religion.'

—Iverson L. Harris: *The Wisdom of Lao-tse*

Magical Results

There is an important reason for pronouncing a Sanskrit word with its proper *svara* or sound-value. When that is known, there ensues a greater appreciation of the ancient terms (which are used so effectively to convey the teachings of Theosophy) and the student will then more consciously be inclined to make an effort to learn them and to seek to pronounce them correctly.

The Sanskrit language and especially the terms which explain the teachings of the Ancient Wisdom represent the culmination of the wisdom of the preceding Race (the Fourth Race) handed on to the loftiest initiates of the present Race (the Fifth Race). Thus very often the Sanskrit term contains a key-thought enabling one to have a better grasp of the teaching which that word expresses. Therefore in epitomizing a teaching in a key-word, those great Sages had in mind three factors: (1) the root-meaning of the term embodying the idea with potent significance; (2) the *svara* — "the mystic sound value of the word"; (3) the *Mantrika-śakti* — "the force or power of letters, speech, or sound." Having the knowledge of these three factors enables one to produce what may be termed "magical" results.

—Geoffrey A. Barborka in *Introductory to: Glossary of Sanskrit Terms and a Key to Their Correct Pronunciation*

There is No Escape

Selfishness or any kind of wrongdoing can be profitable only if chance rules our lives; only if it is possible to sidestep and avoid the effects of such wrongdoing. In that case it would be possible to take advantage of others and to reap benefits which we had not sown and to do harm to others without having to experience the evil effects of such action. It is not difficult to see that those who practise wrong-doing believe that chance rules their lives. A politician who betrays the trust placed in him, a business man or financier who defrauds others, a gangster who kills his rivals, a dictator who inflicts suffering on his fellow-men, an aggressor nation that oppresses its weaker neighbors, one and all base their actions on a belief that they can escape the effects of their evil doing. If they realized that they would have to suffer as they had caused others to suffer, they would act

differently, for they would not want to inflict this on themselves. Their actions are proof that they believe in chance and not in justice, no matter what they may say to the contrary.

—Nils Amneus: *Does Chance or Justice Rule Our Lives?*

THEOSOPHY: KNOWLEDGE OF THE WORKINGS OF UNIVERSE AND MAN

GEOFFREY FARTHING

The following is the *Summary* extract from an article "An Outline of the Principles of Theosophy" (a lecture given at the 96th International Convention at Adyar, 1971) published in the February and March 1972 issues of *The Theosophist*. Mr. Farthing is well known as the former General Secretary (President) of the English Section T.S. (Adyar), and the author of *Theosophy, What's It All About?* and *When We Die* . . . —Eds.

Theosophy gives us a classified and systematic knowledge about the nature and working of the Universe and of our relationship to it. This in itself provides us with a sufficient, intellectual background which justifies our acceptance. In itself, this can replace the beliefs on these matters propounded by the various religions of the world. Our Masters claim that what they told us was of their own knowledge. If we can accept this we can replace the figurative and often speculative beliefs required of us by conventional religions and replace them by something which, although in the first instance it may have to rest on belief, can be a belief not only in the statements of those who claim to know but in the comprehensive rationalism of the whole scheme. With study this scheme assumes the nature of a hamonious whole, the Unity with every part and aspect of it essential to the well-being and proper functioning of the whole. This is one of the great difficulties in trying to give Theosophical instruction. It seems to me to be impossible to talk on any aspect of Theosophy without relating it to the whole and it takes many years for the whole picture to become apparent, even in outline.

This matter of not being able properly to deal with Theosophy piecemeal has two consequences. One is that it necessarily takes many years of study to acquire an insight into its truth and comprehensive nature. The second is, however much we might want to do so, it cannot really be simplified. Many of the ideas, such as karma and reincarnation, can, of course, be expressed in relatively simple terms, but in so doing we run the grave risk of distorting them, taking them out of context and rendering them incomprehensible in a deep sense, because they can properly only be understood in relation to the whole. For example, a proper understanding of the Ego, which is the human Divine principle in man, is essential to a proper understanding of reincarnation, and of certain spiritualistic phenomena. As long as we are imprisoned in the idea that we are personalities who, in some way or another, are going to persist, we cannot really understand reincarnation.

In saying that Theosophy cannot be simplified, the question as to whether those religions which contain, say, ideas of reincarnation and karma are not in themselves Theosophy, was raised. I think a study of our classical literature will indicate very clearly that they, with their dogma and rituals, are not. Some of the additional data

and explanations of Theosophy are needed for the allegories and symbolic language of our religions to be made comprehensible in rational terms. These keys are available to the esotericists within the various religions but the explanations are not available to mankind generally. This has led to the awful superstitions which so commonly beset man. In many countries we are ridden by caste and detailed and ineffective ceremonial. In others we are told the idea that a Divine Redeemer can eradicate the results of our sins. Against the truth of Theosophy, these notions of caste and ceremonial and vicarious atonement cannot stand. In the Theosophical Society we hold that the finding of Truth is by individual effort and that to profess 'belief' without investigation and personal experience is not enough and does not lead to true spiritual unfoldment.

The other point, then, in this final summary I would like to stress, is that our Theosophy not only gives us knowledge of the workings of the Universe, it gives us knowledge of our own workings. It is in this light that we are able to take charge of ourselves and, in accordance with the Law, our own destinies. This alters man's stature. Not only does it say that no one else can atone for his sins, it says that he has to abide by the consequences of them. Further, it also says that, whereas now he might be enjoying or suffering the effects of past causes which he has generated, he has it within his power, by right action, to make his future not only more pleasant but more significant and effective in terms of his long-term development over many lives; and in redeeming himself, to that degree he redeems the whole of humankind. The future is in each man's hands; in the hands of each of us — *now*.

BUILDERS AND ONLOOKERS

J. H. VENEMA

The Temple *has* to be built — inevitably. And sometimes rebuilt, and in definite times throughout the centuries again established. *Builders* are required for this. They know that the Temple, its forecourts, halls of learning, and its adytum offer opportunity to seeking human beings to go forward on the path of evolution and to find Truth.

Round about the building there are always *onlookers*. They are on *their* path of evolution.

Spiritual movements *have* to be in this world — sometimes revived again and again in periods of downward-going cycles, now and then re-established throughout the centuries. For this, again, *Builders* are required. The spiritual movements offer opportunity to seeking human beings to proceed on their path of development, to try and find Truth and to meet fellowmen of similar vibrations and ideals and to recognize them.

The builders, the founders, are connected with the Hierarchies of Light, sometimes directly, sometimes indirectly. They always recognize each other, for they know the passwords and symbolic signs, which in times long ago were issued by the 'further-advanced ones,' the representatives of the immutable laws on which the whole universe rests, the laws of love and compassion, of the onward-moving Order.

The true builders are indefatigable; they have studied the plans of the endless line of predecessors and their pupils, and

made their teachings, directions and experiences, a living part of themselves. Therefore they have little time for vague speculations. They have learned, as Arjuna had to learn, that work waits to be done, that there must be *action* (in which non-action is often hidden in order to preserve the balance of forces in this world). Sometimes, as history teaches, these builders are attacked, are charged with evil intentions. It is indeed difficult for the world to realize that there are men who follow Mother Nature, where everything works for everything else.

Although these builders are always busy building, they do not take credit for it. The process of building must go on! The forces of the light behind the Sun have to reach the places (visible and hidden) where the seeking ones are, in order to point the way, whether it be the forecourts, halls of learning, or the adytum. Just because they never take credit for their labor, remaining modestly in the background, sometimes retiring from their self-denying work awhile for study and meditation, they are, of course, easily forgotten in this world. It never affects them, as they do not seek marks of honor for their transitory 'persona'. Their reward lies in the *doing* and in co-operating to alleviate the suffering of their fellowmen. For they have learned indeed that "men and parties, sects and schools are but the mere ephemera of the world's day. Truth, high-seated upon its rock of adamant, is alone eternal and supreme" (*Isis Unveiled*).

The onlookers round about the Temple are of many kinds. A few, inspired by the encouraging work of the builders, gradually try, be it somewhat diffidently in the beginning, to join in the building in accordance with their capacities and faculties. Others, prepping themselves, prefer to 'hold aloof awhile,' not to 'bind themselves' as yet. Others again *remain* onlookers, perhaps their whole life. Not for them the exerting work of building and sacrifice, not for them the trials with possibilities of falling and rising. They do not feel any inclination 'to commit or bind themselves to anything'; they forget that if the Sun in our solar system, bound by millions of planets and stars, took the same indifferent stand, this world would soon be deprived of all inspiration and power on account of lack of cohesion.

The world is waiting in these times. Everything depends on us. "We are laboring for a brighter tomorrow!" The great ones are watching, working and waiting. To which are we going to belong — to the builders or to the onlookers?

—Translated from the Dutch *Mededelingenblad* (Newsletter of the School for the Study and Promulgation of the Esoteric Philosophy)

CORRESPONDING FELLOWS LODGE OF THEOSOPHISTS

FOLLOWING THE BLAVATSKY TRADITION

Responding to our request we have received from Mrs. Harry Benjamin of Worthing, England, Secretary of the CFL and Editor of its monthly *Bulletin*, the following sketch of the origin and functioning of the Lodge. Those who know of this more than a quarter century of work in Lodge and Correspondence Class wholeheartedly vouch for the efficacy of this method of theosophical activity. Mrs. Benjamin says it is unique. It is also successful — but, of course, it could not have been inaugurated or carried on so understandingly as it has without dynamic drive and undying enthusiasm. More power to CFL, its officers and members! — EDS.

Origin of the Lodge

In 1944, during World War II, a Theosophical Correspondence Course was started, among those to whom Theosophy was new; and in 1945, 33 of the Course Students who had wished to join the Theosophical Society but to keep up their connection with the "Course," applied for and received a Lodge Charter. At that time the Lodge was an integral part of the Society which had its International Headquarters in California, formerly at Point Loma. During the course of the years, when the "Point Loma" Society as such dissolved, we became an independent Lodge within the Theosophical Movement, not within the framework of any particular Theosophical Society, but having fraternal relations with all. Since that time, old students of Theosophy, not having connection with the Course, have also joined our ranks, as well as many new Course students.

Our Functioning

Our Lodge is unique in the Theosophical Movement, in that it is not composed of students all living in one area who can meet regularly. We are scattered all over the world. We meet each month through the pages of our Monthly Bulletin, in which members themselves take part in discussion, questions, answers to others' questions and problems, etc. These come in the form of letters to the Secretary C.F.L.

Finances

We do not have a fixed subscription for Bulletin or Lodge, as we do not wish to keep out any student who might have difficulty in paying; nor do we believe in making Theosophical activities financially top-heavy. On the other hand, we do not believe in running into debt in carrying on Theosophical work. Therefore we leave it to the individual member to donate annually what he wishes to send. All those taking part in the Lodge work or production of the Bulletin naturally give their services freely. Donations and subscriptions are used to cover out-of-pocket expenses: stationery, postage, paper and other materials for the Bulletin, etc., etc. These subscriptions are usually sent in towards the end of each year. A reminder is put in the Bulletin annually about this arrangement. It is necessary that we hear from each of our members and readers every year, so that we keep our lists up-to-date, and are not wasting Lodge funds by sending bulletins where not wanted.

Library

The Lodge has a Library of Theosophical and other books available free to all members, who are asked merely to reimburse the Librarian for postage. A free catalogue may be had on application to the Librarian.

Officers of the Lodge

Mrs. Margaret Duncan-Miller, (Weybridge, Surrey), President; Clifford Carr, (Heswall, Cheshire), Vice President; Mrs. Harry Benjamin, (Worthing, Sussex), Secretary-Treasurer and Librarian; Mr. and Mrs. George Watt (Barking, Essex) Printers and mailers of the Bulletin.

As our Heading indicates, our endeavour is to follow the original teachings as brought to us by H. P. Blavatsky and by those who followed faithfully in her footsteps.

SEND IN YOUR QUESTIONS!

QUESTION 1 — *Isn't genius, as evidenced by the music of Beethoven for instance, an enigma?*

HELEN TODD — It might be to one person and not to another. The deciding factor is what one considers *Man* to be. For instance: In June 1971 an international congress was held in France, the theme for study being "From Theoretic Physics to Life." Distinguished scientists discussed the recurrent question of the possibility of "providing physico-chemical explanations for the phenomena of life and for human behavior." It is quite reasonable to suppose that the subject of human genius could have been introduced, and what an enigma *that* would have posed to the savants: How does one encapsulate the nature and functioning of genius in physico-chemical formulas?

On the other hand, a view far older and more comprehensive than that of modern science holds that man is in his essential nature an invisible being, whose functioning and attributes are impossible of study in a physico-chemical laboratory. This entity builds for itself a series of sheaths from the most ethereal, through grades of intermediate substance, to the gross matter of the physical body. It is through the whole range of this series of sheaths that the spiritual being, Man, functions.

He does this by 'incarnating' a portion of himself in each successive stage downward, manifesting as a series of centers of consciousness, the physical body thus reflecting the outermost expression of his influence. Truly, the 'descent into matter.'

This complex being is not limited to merely one earth existence of a few score years. Such a scant opportunity for the full unfolding of his powers, still largely unexpressed, would make of evolution a mockery. His history reaches far into the past; and there stretches before him a future that is virtually unbounded.

Contemplating the above, and allowing our intuitions to have full play, we ask: What then is genius? An enigma? It is not incumbent upon us that we analyze it. We cannot subject it to scrutiny in the laboratory. We do not question. When a genius flashes upon the human scene, we accept him with joy and wonder for the grace and beauty that enrich our lives. When we listen to Beethoven's Ninth we are grateful for having received an intimation of the grandeur that lies in the heart of Man.

QUESTION 2 — *Should the Theosophist join in the current rush to psychic research and investigation of phenomena?*

IRENE R. PONSONBY — He may, if that be his choice and he is fully informed of the dangers awaiting the average person entering the psychic realm. Members of the Theosophical Society have complete freedom of choice, and one of the Objects of the Society, as originally phrased, reads: "(3) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially." (H. P. Blavatsky: *The Key to Theosophy*, p. 39)

Psychic research was encouraged in the early years of the Society; but H.P.B. and the Masters in so doing never failed to emphasize the high standard of morality, the purity of thought and motive required by the researcher. They also stressed the dangers facing the unqualified. "Therein lies the

greatest danger, one that leads to unconscious black magic or the most helpless mediumship." (*The Key to Theosophy*, pp. 21-22) and H.P.B. describes the psychic investigator as "a rudderless boat launched on a stormy sea" (p. 27).

In this writer's opinion no discussion of psychism or occultism should ever be without such warnings. Furthermore, theosophical literature is full of instructions from the Masters and H. P. Blavatsky on the essential work of the Theosophical Society. "Some Words on Daily Life," written by a Master of Wisdom (*Collected Writings*, VII, p. 175), states: "The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethical ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness." And H.P.B., again in *The Key* (p. 48) says: "Our duty is to keep alive in man his spiritual intuitions. To oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form, religious, scientific or social, and *cant* above all, whether as religious sectarianism or a belief in miracles or anything supernatural."

The aim of every true Theosophist is "to live to benefit mankind". Have the results of Psychic Research and phenomena stimulated the spiritual intuitions of men? Are they of real benefit to humanity? These are criteria to be considered.

Few individual Theosophists or theosophical groups have done Psychic Research, and the few such instances known to this writer have not been encouraging. H.P.B.'s contact with the Society for Psychic Research in England in 1850-85 proved to be a cruel and devastating experience for her and resulted in great harm to Theosophy and the Society. (See *The Collected Writings*, Vol. V, p. 358, and *Obituary: The 'Hodgson Report' on Madame Blavatsky* by Adlai E. Waterman.)

Finally, the Theosophist who is attracted to psychic research should arm himself with all the facts and, in the words of the Lord Buddha, "work out his own perfection (salvation)."

Gift of Rex Dunn Music

The Directors of Point Loma Publications, Inc. acknowledge with appreciation Mrs. Frances Dunn's gift to its Library of the original manuscripts of the musical compositions of her late husband, Rex Dunn. These include his music to Shakespeare's songs in "A Midsummer Night's Dream" and "As You Like It", which added originality and charm to the memorable productions of these comedies in the Greek Theater at Point Loma during the first two decades of this century. Included also are his cantata, "The Peace-Pipe", set to Longfellow's verses in "Hiawatha"; and, in collaboration with Kenneth Morris, the Welsh Poet of Lomaland, who wrote the words, his operetta, "Bruce and the Brownies", "Ode to Peace", and the series of "Songs of the Nations" and "Flower Songs." Though never commercially exploited, Morris's verses with Rex Dunn's music are of rare artistic quality, and hopefully they may yet be discovered and appreciated by hosts of discerning lovers of fine poetry and lovely melodies.

Rex Dunn was a gifted concert-violinist, played first violin in the outstanding Raja-Yoga String Quartet, and as conductor he contributed greatly to the fine reputation of the Raja-Yoga International Symphony Orchestra and Chorus during the heyday of Point Loma's cultural eminence.

BOOK REVIEWS

Basic Self-Knowledge by Harry Benjamin, M.B.N.A.; The Aquarian Press, London; paper; 167 pages. £ 1.00.

This is a book human-wise, full of practical psychological direction. Based, as the author says in his subtitle, on the Gurdjieff System of Esoteric Development, it tells you things about yourself and the possibilities of your own growth you may have suspected but never realized could be so usefully applied. Harry Benjamin, modestly referring to it as 'an introduction', calls this study *Esoteric Psychology*. It is, it would appear, a theosophy that focuses more fully on an understanding and deep investigation and mastery of the human part of man's composite nature, his psyche, his soul, than is usually given in theosophical expositions, though basically the source material is the same. Man must know himself: he must learn to see Purpose in the Universe. Theosophy in its broad spectra explains this as nothing else can, including as it does a study of the structure and composition of the cosmos as well as man; but in *Basic Knowledge* we have a most revealing concentration on our intimate self; and we are given helpful information and guide rules for inner psychological development. Following this instruction brings about *metanoia*, a 'change of mind'—not repentance, as Biblical scholars misinterpret the word.

Benjamin in presenting the basic Gurdjieff ideas, is a born instructor. He is unafraid to repeat in order to clarify, to return at intervals to the same subject to make sure the reader understands the essential point. By this method one learns what is meant by: (1) 'self-observation' — the first practical step towards self-knowledge. (Man is asleep. The purpose of The Work, which is the name given to the study and discipline leading to knowing more of your Real Self, is to wake him up.) (2) *Identification*. (One must overcome this tendency, for it is our greatest curse. To *identify*, in this system, means to *become one with* whatever momentarily fills the forum of our attention — upset feeling, pleasure, discomfort, boredom, frustration, delight. This is *not* true introspection.) (3) *Self-remembering*. (Try to instil within us a conscious awareness of the existence of something far greater and nobler than the everyday self. It brings the first conscious shock of awakening.) (4) *Self-justification*. (The Real Self never self-justifies: has no need to. Make the personality passive, then the real Self can take command. The author explains the difference between Personality and Essence, an idea easily grasped by the theosophical student. *Real I* is already within us. It is already perfect, our link with the Divine. Don't struggle. Let *Real I* take over in our lives.) (5) *Account-making*: thinking that this or that person owes us something in the sense of not having treated us properly in accordance with what we feel is our due. (We feel slighted, overlooked. This, the author says, springs from False Personality, inner pride, wounded self-conceit. Wipe the slate clean of inner accounting. This will bring inward cleanliness, inner quietness. *What we are* no one can take away from us.) (6) *Inner talking*, another aspect of the making of inner accounts. (Many spend their whole day doing this. When we indulge in this we *lose force*, because it is one of the most negative ways in which the personality acts. Instead, *consider what we owe other people*, and we feel far richer.)

These are only a few of the basic ideas with which the volume is packed. It is rather amazing how many books were written by Harry Benjamin when you know how impaired his eyesight was all his life. Here are some: *Everyone's Guide to Theosophy*, *Better Sight Without Glasses*, *Everybody's Guide to Nature Cure*, *Your Diet in Health and Disease*, *The Autobiography of a Myope*. All of them, as is this volume under review, are bathed in a certain physician-like atmosphere of helpfulness, instruction, guidance, quite free from emotionalism. Especially in a book of occult objective is freedom from this latter essential. The real teaching then emerges plainly, clearly.

This reviewer does not share the high regard the author holds for Krishnamurti's writings and feels his effort to 'defend' or to 'explain' what Krishnamurti seeks to express is not very persuasive and that the book would have been stronger leaving this unsaid. Other than this we have in *Basic Knowledge* something much needed today: a book that requires us to think in a new and vital way; that should help bring balance to an unbalanced era; that should help bring essential bulwark to toppling structures of morals and ethics. Its mixture of plain commonsense-no-foolishness combined with the golden threads of esoteric psychology should be received as instruction we *all* can profit by.

—THOMAS NUGENT

The Key to Theosophy, by H. P. Blavatsky, An Abridgement by Joy Mills, a Quest Book, The Theosophical Publishing House, Wheaton, Illinois, 176 pages, with Index, \$1.95.

Of all standard Theosophical classics H.P.B.'s *Key* least needs abbreviation. But having said this, we hasten to add that the work of abridgment by Joy Mills, President of the American Theosophical Society, is done with skilful chirurgery. For not only are the essential concepts left faithfully limned, but in many instances they stand out more clearly because of the trimming of some of the undergrowth. It should also be remembered that in all likelihood the original work was probably in a certain sense a kind of compilation, in some portions being a gathering up of expositions of Theosophy already made by H. P. Blavatsky, but, of course, with her presiding genius overlooking the whole of the published product.

Here then we have what is essential to a direct and lucid presentation of Theosophical tenets: Reincarnation, Karma, the Doctrine of Cycles, the After-Death States, the Sevenfold Constitution of Man, the Nature of the Thinking Principle, the Idea of the Absolute, the Distinction between Soul and Spirit. We would not, nor we could not, be without those royal signposts along the Way. In question-and-answer form they were pointers for every student and disciple in the 1890's. They remain so today. We miss, affectionately perhaps, some footnotes of historical interest, and we note references omitted to the Esoteric Section of the T.S., important then, but perhaps understandably deleted now. But a condensation must, of course, suffer some losses. These here are minor, and we can only have commendation for this edition. As the editor writes in her Introduction: "Nowhere, before or since, has the Society's singular purpose been so clearly or so effectively stated. Nowhere has the Society's task and its possible future been so ably and so inspiringly delineated."

This Abridgment is perhaps the very best theosophical book to give to an inquirer. But the original should not be forgotten. Side-by-side with this latest condensation it should stand on your own home-shelf never forgotten.

—ARDATH DROON

Flying Saucer Viewpoint, by Rex Dutta, Pelham Books Ltd., London, 1970, 116 pages with Index.

While this book will confirm what is in the minds of many believers in Flying Saucers, it is doubtful that it will win many converts.

Abandoning the principle that you cannot get honey by kicking over the beehive, the author shows nothing but disdain for science and the scientists, whom he calls the "nuts and bolts people." It seems inevitable that the feeling towards him will be in kind by all who view the Venusians and the "little green men" as mere science fiction.

Frequent mention is made of *The Secret Doctrine* and *The Key to Theosophy* by Helena Petrovna Blavatsky, and the author points to some of her teachings to indicate that they lend support to the concept of help from higher beings. It is, however, misleading to the general reader to have these Theosophical doctrines presented as confirmation of the Flying Saucer idea, and it is certain that in the minds of many thoughtful students of Theosophy anything resembling such objects had never entered her mind. While H. P. Blavatsky made frequent reference to higher beings — and what is more inspirational than to read about the work of the Mānasapūtras and the Silent Watchers? — she never materialized them in her writings.

There is no doubt that many people have indeed seen u.f.o. phenomena that defy scientific explanation. The tendency to explain these in mystical terms, however, leads us into an area that can be neither proved nor disproved.

It is acknowledged that many of H. P. Blavatsky's teachings are not accepted by Science in the manner in which she presented them, e.g., Globe Chains, Rounds and Races, to name but two. But it must be remembered, too, that, opposed as she was to the materialism of the Science of her day, she was a champion of pure Science, and had only the deepest respect for the sincere searcher after truth. Rex Dutta is known to be a defender of H. P. Blavatsky and a serious student of *The Secret Doctrine*, but it is regrettable that equating Flying Saucers, as popularly understood, with Theosophy might be regarded as a disservice both to H.P.B. and the teachings of genuine Theosophy.

—L. GORDON PLUMMER

The Affecting Presence—An Essay in Humanistic Anthropology, by Robert Plant Armstrong, University of Illinois Press, 1971.

This is not a book for cursory reading. Professor Armstrong uses a precise analytical terminology to set forth for the consideration of other anthropologists his theory of aesthetics. He stresses the humanistic approach as opposed to that of "a dull and profitless behaviorism." He would have the anthropologist focus on man as a human being, taking into account his interior world of feeling, imagination and intuition; for "the affective realm is the universe of man's interiority."

An affecting work of art — sculpture, painting, narrative, music — evokes an inner response from us through the quality of its *intrinsic* nature. Such a work he calls an affecting presence, ontologically "a perpetuating affecting act — a near-being, with its unique 'personality' continuously asserting its own existence. It is independent of any source of 'meaning' or energy external to itself; being a self-sufficient entity, it is its own 'meaning' and provides its own energy."

After his closely reasoned theoretical exposition, the author develops his theme by examining the arts of the Yoruba of Nigeria, contrasting these with the arts of the Javanese. It is here that the book comes to life for the layman, enhanced by the many excellent illustrations chosen from both cultures.

This work is a significant step toward the recognition of a new dimension to anthropological studies: "The anthropologist must no longer watch the shadows of reality cast upon the wall by the light of his own torch, not at least without realizing that his torch is not the light from the sun of understanding."—HELEN TODD

A Glossary of Sanskrit Terms, Prepared as a Key for Pronunciation of Sanskrit, by Geoffrey A. Barborka: San Diego: Point Loma Publications; 1972; 76 pages; \$1.00.

This distinguished author needs no introduction, and this glossary of 500 terms will not disappoint his many readers. The explanations are broad ("Mantra — a poetic hymn, prayer and incantation.") complete ("Guru — a teacher, especially a spiritual teacher, for the word is derived from the verbal root *gur*, to raise, to lift up.") clear and simple. In addition to the pronunciation key, reminders appear at appropriate points ("In Sanskrit there is also an aspirated hard g-sound" . . . "H is always aspirated . . ." to give only a few samples from among the more commonly used words). There is also a tape recording of this entire text, available from the publisher.

—DORCAS CARRITHERS in *The American Theosophist*, October, 1972

NEW PUBLICATIONS

Readers' attention is called to our new booklets by G. de Purucker: *Clothed With the Sun: The Mystery-Tale of Jesus the Avatāra* (\$1.00) is a compelling and persuasive study presenting the esoteric conception of the story of the great Christian avatāra.

The Mahatmas and Genuine Occultism (\$1.50) includes chapters on Who are the Mahâtmas? How they Obtain their Wisdom; Their Teachings; The Secret Doctrine of the Ages; What is Occultism?; and The Mystery-Schools and Initiation.

Both booklets should appeal to those readers especially interested in the inner meaning of the Christmas season soon approaching, and the significance of those seasonal turning-points of the year, the solstices and equinoxes.

Through much appreciated arrangement with the Theosophical Society in Canada we have also received and added to our list two booklets they published some years ago by Iverson L. Harris. These are: *The Wisdom of Confucius* (75c) and *The Golden Stairs* (25c).

FROM LETTERS RECEIVED

Reply from Hugh Shearman to "The Hidden Voice"

7th October, 1972
Belfast, United Kingdom

Dear Editors,

I feel that your contributor W.E.S., writing on "The Hidden Voice" in your issue of May 15, 1972, and commenting on an article of my own entitled "Theosophical Ontologies" in the October, 1971, issue of *The Theosophist*, misunderstands me.

He quotes me as saying "that there are in theosophy mainly two ontologies", those of Madame Blavatsky and of Bishop Leadbeater. No, I simply took these two as examples that will be widely familiar. One could equally have taken, for the purpose of what I sought to discuss, Steiner, Alice Bailey, Swedenborg, or any of quite a number of others who have attempted to give a description of the occult infrastructure of our material and phenomenal existence.

Since they are concerned with that occult infrastructure, such descriptions, I feel, ought not to be used or judged in the same way as we use or judge descriptions that refer only to what is material, physical and objective. One collects several references by Madame Blavatsky, or in the Mahatma Letters, not simply to the difficulty, but to the impossibility of putting into words descriptions of what is truly occult. Our language has been shaped by use with reference to a particular limited order of experience. The occult is a different and higher order of experience, and our kind of language just cannot express it. All works about it are therefore to be treated as indicative and never as definitive.

Factual they may, in a sense, be, but not quite in the sense of our familiar outer-world order of experience. Often — and this is surely true of the *Secret Doctrine* — they attempt to lead the reader's understanding towards their true meaning by offering value judgments rather than factual statements. And even the apparently factual statements are sometimes more significant as challenges to our existing values than as embodiments of factual information. Equally not all value judgments embody truth, and Madame Blavatsky personally, like the rest of us, could perpetrate judgments which we can clearly see to have been unsound.

I am quite convinced that, while some occult expositions are based on a much more profound experience than others, none of them, not even such as we deem to have been written by a Master of the Wisdom, can properly be established as constituting a verbal authority. What is expressed in language, no matter whom by, is bound by the limitations of language and cannot transcend them, though the intuition of the reader may sometimes penetrate those limitations.

One can see a very deep truth in the assertion of W.E.S. that even the greatest teacher who tries to teach in words must be considered to be saying, "Thus have I heard". This is a corollary from the other occult saying, "He who speaks knows not. He who knows speaks not." To write an article is therefore a confession of ignorance, in which W.E.S. and I are at one!

Yours sincerely

(sgd) HUGH SHEARMAN

Reply to Above from W.E.S.

We are, literally, miles apart. I do not place H.P.B. in the same category as the individuals you mention, such as Bishop Leadbeater, Alice Bailey, Steiner, Swedenborg, or others, relatively exceptional in their own way as they may be. H.P.B. was a trained disciple of the Masters, their chosen channel of communication to the Western world ("no second to her living fit for this work" — *Mahatma Letters*, Letter XLIV, p. 263). It is for this reason that she, as well as other true chelas, said 'Thus Have I Heard' and *thus* only I pass on the teaching. Of course words cannot convey the entire message, the whole ineffable body of truth. But what she gave is Truth, a portion of it, that we can at least begin to understand and assimilate and apply in our daily lives. It is not a matter of what you call 'value judgments'. It is Truth as tested by generations of Adepts.

I can very well see that we cannot see eye to eye in this. And so I agree with you that silence is best.—W.E.S.

On Daniel Cohen's Answer to Open Letter

Jane V. Caldwell, Chicago, Ill.—I read the reply of Daniel Cohen to the Open Letter. It is too bad that time is wasted trying to correct errors made by writers and others like Mr. Cohen. His only purpose, it would seem from his reply, was to write a best seller—and, today, the way to make money fast is to latch on to the occult... I realize the responsibility to try to 'keep the record straight' on Theosophy, Madame Blavatsky, etc., but surely the sincere efforts of those Theosophists who know the record would be better served in the more serious quarters where there is real, genuine desire for the Ancient Wisdom, and where greater damage is being done by

the dilution and diversion of the material left by Madame Blavatsky... 'Small minds' should be treated with a polite ignoring.

Maja Synge, Helsingborg, Sweden.—If Daniel Cohen is right in his conclusion that H.P.B. was a fraud, as he declares in his letter to Mr. I. L. Harris, it would follow that her followers, students and F.T.S. all over the world generally, would be gullible if not actually fraudulent. In during almost a century such has proved *not* to be the case. The only other alternative: imbeciles! (Very clever, n'est-ce pas?)

Why spend so much ink on the obvious — in other words, pouring water on the goose?

Mora Forbes, Emsworth, Hants, England.—The July 15th issue of *The Eclectic* is to my mind one of the best efforts since the birth of this new publication. It is full of answers so much needed in the world today... How you were able to stand reading Cohen's onslaught on H.P.B. I don't know! But you have written a much needed refutation. So many writers today are writing biographies about great people, and making a point of denigrating their character wherever possible, although sad to say with entire lack of understanding of the person under consideration. For instance, Mrs. Browning taking drugs, Ruskin a homosexual, Hardy unable to fulfill a completely married life of happiness. When such a noble and unselfish character as that of H.P.B. comes under fire, it is a much more serious matter, for any writer of today, or any person for that matter, could not begin to achieve what H.P.B. achieved, especially with accompanying ill health, but with such utter faith and trust in Those whom she served—for what? Not money or any material gain, but simply to help and serve humanity... I am glad that the *Eclectic* brings these things to our attention, and hope it will continue to be watchful and ready to act.

Bernhard Mollenhauer, San Diego, Calif.—Cohen's letter is typical of that kind of person, yet a puzzle to me. I can understand a man making mistakes, but cannot understand such complete lack of regret or any contrite feeling when he is shown up. No subject of a biography is going to come off well at the hands of someone who "started with the assumption" of fraud from the beginning! I'd hate to be tried by a court that started out with that assumption of guilt!! We have too many journalists like that. But what he says about the climate of opinion is true, for there is much sympathetic interest in the occult these days, more so than a few years ago. This chap is not up to date on recent science or he would know Theosophical ideas are being attested to in many places. That new book *Psychic Discoveries Behind the Iron Curtain* should be a mine of information for you to shoot back at people who say there is 'no evidence', no support at all, for occult ideas. On the other hand, it is true that in America the academic mind has lost intellectual curiosity and the willingness to explore. Materialism and positivism sugar-coated as Naturalism have taken over. And this, plus ethical relativism, the theory of education as 'life adjustment', is making for an anti-intellectual age. Without knowing it we are regressing to the outlook of Auguste Comte and David Hume. Perhaps the new interest in occult books is a public reaction to all this.

J. O. Oberlechner, Kitchener, Ont., Canada.—I have read your Open Letter to Daniel Cohen with great interest. It is an excellent rebuttal to a purposely contrived scurrilous attack on H.P.B.... His sweeping generalization that everything she says about history and science runs counter to modern scholarship in those fields is absolutely untrue and exposes his abysmal ignorance. Science today is gradually approaching a cosmology closely similar to ideas portrayed in *The Secret Doctrine*, such as the indestructibility of matter in its particles, the identity of substance and energy, the universality of the law of Cycles in nature, recognition of the possibility of formerly submerged continents as seats of great civilizations. Science is coming ever nearer to the occult teaching as to the age of the earth and moon, and that the moon is older than the earth. However, Science will never obtain the whole truth about the moon without the help of the occult teachings as given in *The Secret Doctrine*. They will then discover that the moon, which is the corpse of a former living planet, is most responsible for the peopling of this earth. When Science accepts this they will have seriously challenged the notion of Creation given in orthodox religion, and will have stepped into the domain of the truly occult, recognizing a spiritual involution as well as a physical evolution.

The basis on which H.P.B.'s reputation permanently stands or falls is in her own voluminous writings, as you rightly observed in your Open Letter; and it is by these that she should and will be judged by posterity. In the light of the above *The Secret Doctrine* is indeed the textbook of the 20th century and becoming more so with the new achievements of modern science.

I always appreciate such articles as in *The Eclectic Theosophist* which set forth constructive criticism on Theosophical essen-

tials and bravely defend H.P.B. from those who are forever misunderstanding and misjudging her.

Maja Synge, Helsingborg, Sweden.—It's a peaceful morning full of the Glory of this Season. Having just read in *Wind of the Spirit* G. de P.'s masterly "Two Ways of Viewing Reality", and from there to that marvelous "One Life—One Law", it's print; it's a voice—G. de P.'s

Melanie U. Adams, Hanover, New Hampshire.—I found *Madame Blavatsky Defended* extremely interesting. How fine that it was written and published! I shall see that it is passed around whenever possible. Publishers of journals like *Time* are truly unscrupulous in their indifference to Truth.

Clifford Phillips, Kent, England.—Congratulations on starting your new Newsletter. I am hoping that by November 1975 it will have developed into a monthly journal supported by all Theosophical organizations. On what platform we can all agree is not exactly clear at the moment, but the following quotation from the Encyclopaedia Britannica's Extension Service Report on the subject of studying Comparative Religion may give a pointer: "Given the fact of the universality of religious belief, . . . there is the possibility that men of religion everywhere will be able to contribute to greater mutual understanding. In this respect the student of comparative religion has valid contribution to make." This would appear to be our Second Object, and perhaps we could all unite in declaring that this statement is eminently Theosophical. Wishing you great success in the future . . .

Rosemary Vosse, Wynberg, C.P. South Africa.—Many thanks for sending *Golden Precepts* so promptly. It's lovely to see what a beautiful job you have made of this precious booklet. With the help of our old Theosophical friend, Van der Leek, we have issued about 600 copies of the chapter 'Love is the Cement of the Universe,' which are being distributed free."

J. van der Sluis, Arnhem, Holland.—As members of the Universal Theosophical Movement—at least we hope to be so—one feels connected with the heart of it each time your Newsletter arrives. Of course the letter itself is something on the outer plane, but it really is more than that. One finds in it the Heart-Doctrine . . .

Ianthe H. Hoskins, Swanley, England.—It is interesting to speculate what kind of coverage would have been given to H.P.B. if radio and T.V. had existed in her day! And surely a live interview with her—if she had consented to give one—would have produced a few fire-works!

A PHILOSOPHY FOR PLANETARY MAN

Prof. Dr. Oliver L. Reiser was born in Columbus, Ohio, in 1895. Many of his articles have appeared in such periodicals as *Philosophy of Science*, but also in underground magazines, such as *Maitreya*, and in the Indian periodicals *Darshana International* and *World Union*. In 1966 his book *Cosmic Humanism* was published, and in the course of 1972 its sequel, *Cosmic Humanism and World Unity*, will appear. Currently Dr. Reiser is professor of Philosophy at the University of Pittsburgh, all the time developing his scientific, cosmic humanism.

A few abstracts from *Cosmic Humanism*, which are to be found in the Dutch magazine *Bres*, Feb.-March 1972, are given here (in translation):

"We need a far-reaching synthesis of knowledge and action, which will produce a world picture, an integrated synthesis of man and society serving as a directive field of human evolution. Scientific and cosmic humanism aims at being such a synthesis. This humanism is supra-national and universal, rising above nationality, race, faith, etc. It is a philosophy for planetary man. It is only such a planetary philosophy which can form the basis for a coming world civilization. The universities only breed specialists, not men with a wide vision, a broad, synthetic vision. If humanity is to take the next step in its evolution it will have to develop a 'world brain', a social organ which directs and coordinates human actions. Behind the phenomena of the universe perceptible with the senses there is an undifferentiated ocean of electro-magnetic energy, eternal, uncreate; it is the unmanifested universe, as against the manifested physical universe. The hierarchy of levels of existence in the manifested universe corresponds with a hierarchy of archetypes (lenses, fields) in the unmanifested universe. There is a plan at the basis of the kosmos, and this plan is present in the higher dimensions. The crises which at the moment manifest in many fields of society and science are to be regarded as the labor pains of a new civilization. We are in the midst of a revolution in which the old dualistic, static logic of Aristotle is being superseded by an evolutionistic, unitary philosophy."

These are only a few of Reiser's ideas, but they may perhaps serve to give a faint idea of what his world philosophy is like. In

some respects he seems to echo concepts of the Ancient Wisdom, and for this reason it may be worthwhile to take note of the above books.—JAN MOLIJN

FOETICIDE

In *The Eclectic Theosophist*, July 15, 1972, appeared H. P. Blavatsky's answer to the question: "Is Foeticide a Crime?" For those students who may wish to know more of the kindred aspects in the theosophical approach to this subject, the following notes are offered.

On the abuse and degradation of the gift of Divine Wisdom, see *The Secret Doctrine*, II, pp. 410-11. On interference with the law of Karma and refusal to work with Nature, see pages listed in Index under *Separateness, Heresy of*, in *Studies in Occult Philosophy* by G. de Purucker. On how the human soul returns to Earth, see pp. 104-08. Nature, working through instinct, harmoniously regulates the reproductive cycles of beasts and birds. How about those of the human kingdom?!

We know of only a few peoples — some sects of orthodox Jews, and the Hunzas — who adhere to regulations (doubtless memories preserved by tradition) governing pregnancy and the welfare of mother and child.—I.R.P.

New Delhi (A.P.) — A total of 46 nations have up to date accepted India's invitation to take part in the first international Sanskrit Conference ever to take place and which will open in New Delhi the 27th March. The theme for the conference will be an appreciation of the contributions which Sanskrit has contributed to language, literature, thought-life, and culture of the world.

—(Translated from *Svenska Dagbladet*, Stockholm, 15 Feb. 1972)

CONTRIBUTIONS

Since our report in *Eclectic* No. 10, May 15, 1972, the following contributions have been received, acknowledged here with appreciation to each and all contributors (By request only initials and amounts are given): W.J.R. \$2.50; E.L.K., \$10.00; D.D., \$2.50; I.S., \$2.50; V.U., \$10.00; R.G., \$10.00; R.C.N., \$2.50; H.D.M., \$10.00; E.L.K., \$10.00; R.H., \$5.00; F.G.G., \$100; Anon. \$20.00; E.M.G., \$50.00; G.B.C., \$2.50; E.F., \$4.67; E.L.K., \$10.00; Anon. \$10.00; E.L.K., \$10.00; Anon., \$50.00.

Point Loma Publications:

Clothed With the Sun: The Mystery-Tale of Jesus the Avatara, by G. de Purucker
Paperback, 45 pp. \$1.00

The Mahatmas and Genuine Occultism
by G. de Purucker
Paperback, 73 pp. \$1.50

Wind of the Spirit, by G. de Purucker
Paperback, 282 pp. \$3.25.

Golden Precepts: A Guide to Enlightened Living
by G. de Purucker
Hardcase, 192 pp. \$5.00; Paperback, \$3.00

Glossary of Sanskrit Terms: and a Key to Their Correct Pronunciation, by Geoffrey A. Barborka
Paperback, 76 pp. \$1.25

Mme. Blavatsky Defended, by Iverson L. Harris
Paperback, 174 pp. \$3.00.

Theosophy Under Fire, by Iverson L. Harris
Paperback, 88 pp. \$3.00.

The Wisdom of Lao-tse, by Iverson L. Harris
Paperback, 36 pp. \$0.75

The Wisdom of Confucius, by Iverson L. Harris
Paperback, 45 pp. \$0.75

The Golden Stairs, by Iverson L. Harris
Paperback, 24 pp. \$.25

Does Chance or Justice Rule our Lives?
by Nils Amenus,
Paperback, 98 pp. \$2.00 40% to Dealers